

Poetry.

THOU ART THE WAY.

O Father, when the tempest comes,
The tempest fierce and wild,
And all the path that we should walk
With tangled drift is piled;
When lost among the grim, cold rocks,
And in the dark defiles,
Where torrents roar with icy wrath
Among the homeless wilds;
Then let me hear thy whispered word
In gentlest accents say:
"I am the living way."
When thus perplexed with many things
I know not what to do;
When two opposing duties seem
Both equally in view;
When Worry comes with brow of care
And all her nettles sows
Within the garden where should bloom
The lily and the rose;
When night comes with her pirate flag
Where bright should beam the day,
Then Father show the way.
What am I, Father, in thy sight,
But just a little one,
Whose only hope for life and truth
Is resting in thy Son.
And not in work that I have done,
Or aught that I can do,
For all of mine that pleases thee
Thy mercy led me to;
Yet am I safe because I trust,
And joyously can say,
Thou, Saviour, art my way.

—Rev. Alexander Thomson.

Contributions.

A REPLY.

J. C. CASSEL.

In EVANGELIST No. 21 current volume, Brother J. B. Wampler makes the following request, "Will our dear brother J. C. Cassel tell us how many were baptized with the 'Holy Spirit,' and refer us to the chapter and verse that teaches the perpetuity of that 'baptism?'"

It were useless for me to undertake to teach our dear brother Scripture, as he is a walking Bible Dictionary and Concordance himself, and is not at a loss to know what the Scriptures teach on those points.

As to the former question I do not know how many Holy Ghost "baptisms" are recorded in the New Testament, and as I do not believe all that kind of "baptisms" occurred during the Apostolic age, it would be to no purpose in this case to just know the exact number noted in Holy Writ. As to the latter I frankly confess that I know of no chapter, or verse that *abstractly* teaches the perpetuity of Holy Ghost baptism. Now as "turn about is fair," will our dear Brother Wampler please tell us the chapter and verse that teaches that Holy Ghost baptism was to

be confined to the Apostolic age; as far as my limited knowledge goes I know of no more limitations placed upon Holy Ghost baptism as upon water baptism, and I know of none upon either; one was commanded, and the other promised, and I consider God under just as much obligation to keep his promises as men are to obey his commandments, and he is much more sure to do so, if the conditions are complied with. If water baptism was only for the Apostolic age then we can with consistency confine Holy Ghost baptism to that age, otherwise not.

It is true that the manifestations of the spirit's power are rarely as marked now as they were in the days of the Apostles, but that does not destroy the promises; nor possibility of them being so; with the supreme skepticism of professing Christians upon this question it cannot be within the economy of God to bestow the blessing to any marked degree; God will not waste his special blessings upon unbelief, faith in God's power and willingness to save is a pre-requisite to salvation. Faith in God's willingness and power to bestow the Holy Spirit with power is a pre-requisite to Holy Ghost baptism. Let men give their "bodies a *living sacrifice* unto the Lord," then the question of the Spirit's effusion will soon be settled. When here and there one claims and receives the power manifested through the Apostles he is at once branded a mesmerist, hypnotist, crank or lunatic, by popular religious sentiment.

As to the proof of the claims herein set forth I could give an endless array of incontrovertible present-day evidence, but as such evidence is as repugnant to popular sentiment as the claim itself I will forbear, but will venture to present several instances recorded in modern history, because things somewhat remote, either time or distance are so much more credible than things present.

Among the many noted characters of the Scotch covenanters, there was one by the name of John Welch, who was born in 1570 of wealthy parents, of whom the historian says, "He was a very irregular, hopeless boy, frequently running away from school, and playing truant, but after he had past his grammar, and was come to be an adult, he left his studies and his father's house and went and joined himself to the thieves of the English border, who lived by robbing the two nations." Like the prodigal of the Bible, this young man "came to himself" and sought reconciliation with his father, and his God, and afterwards became a remarkable character. Welch's custom was when he went to bed at night, to lay a Scott's plaid

above his bed-clothe, that when he rose for his night prayers he might cover himself therewith, for from the beginning of his ministry till his death, he reckoned the day ill spent if he stayed not seven or eight hours in prayer. This man had the gift of prophecy as the following extracts show: "During his residence at Ayr, the Lord's day was greatly profaned at a gentleman's house about eight miles distant, by reason of a great confluence of people playing at foot-ball and other past times. After writing several times to him to suppress the profanation at his house, Welch came one day to his gate and called him out to tell him that he had a message from God to him, that because he had slighted the advice given him, the Lord would cast him out of his house, and none of his posterity should ever afterwards, enjoy it." This prophecy was afterwards fulfilled, and the rich man confessed that Welch was a true prophet. Another instance runs as follows: "He was some time a prisoner in Edinburgh castle before he went into exile; one night sitting at supper with Lord Ochiltree, who was his wife's uncle, Welch, as his manner was, entertained his company with godly and edifying discourse, which was well received by all the company except a debauched, popish young gentleman who sometimes laughed, and sometimes mocked and made wry faces. Grieved at such conduct, Welch broke out into an abrupt charge upon all the company to be silent, and observe the work of the Lord upon that profane mocker, upon which the wretched man sunk down dead beneath the table to the great astonishment of all present."

The most remarkable event in the life of Welch was his persistent prayer over the dead body of Lord Ochiltree's son, who after forty-eight hours of constant prayer was restored to life again, and afterwards lived to a good age, of great usefulness. This instance is too long to be quoted in this article, but the reader can find the whole record of Welch's life in a book called "Scott's Worthies." Welch's whole life was a stream of miracles. Many of the Scotch covenanters had the gift of prophecy according to the records in the above mentioned book.

The baptism of the Holy Ghost does of course not only become manifest through prophecy or healing of diseases, but in a more marked degree in the thorough regeneration of degraded humanity especially in heathen lands. "The wonderful story of Madagascar" in Dr. Pierson's "Miracles of Missions," reads like a tale in the Arabian Nights. More remarkable still were the labors of Titus Coan in the Hawaiian Islands. The historian says,